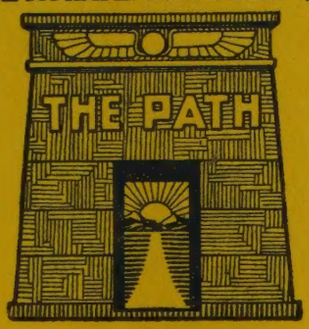
THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY



THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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IT is to infuse a new current of ideas and aspirations into modern thought, in short, to supply a logical basis for an elevated morality, a science and philosophy which is suited to the knowledge of the day, that Theosophy comes before the world. Mere physical philanthropy, apart from the infusion of new influences and ennobling conceptions of life into the minds of the masses, is worthless. The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, that the mere tinkering of superficial misery. —H.P.B.

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(*a*) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A revised and enlarged edition of the pamphlet, *Moral Education,* is now available. The opening article reviews current educational problems and controversies, indicating the Theosophical conception of true moral education. Recent efforts to use the public schools for the purposes of sectarian religion make the section, "Religion in the Schools," of special value. The concluding section examines the Bible as a source of moral guidance, and offers suggestions for broadening and deepening the ethical influence of home and school. Each section is provided with references for further study.

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He who has discerned the Eternal in the Self, through the power of sacred books, who is free from the bondage of the world, bears the mark of one who is free even in life. —*Crest Jewel of Wisdom*

THEOSOPHY

Vol. XXXIV October, 1946 No. 12

PROGRESS IN BROTHERHOOD

THE Theosophical Movement admits of many definitions, for it includes workers of all degrees, and involves activities as numerous as there are men to make them serve the larger work of humanity. The Theosophical Movement is an influence, an aspiration, a hidden current of idealism. It is thought and the springs of thought, action and the purpose of action. It is hope and faith in man and nature, trust in law and evolution, and responsibility for the forward impulse in the affairs of men. But it may also be expressed simply as progress toward brotherhood, in brotherhood and through brotherhood.

To define progress in terms of brotherhood is to apply to all human activities a higher synthesis, an inner meaning. To interpret work for a cause in the light of brotherhood is to assess the profundity of the approach, the penetration of the effort, and the extent of the *human* success—the broadening and humanizing effects on the individuals concerned. It is to estimate the being rather than the doing, and the *becoming* most of all.

For those who view man as a being of exhaustless power, the criterion of value for any program is the soul-development occasioned in those who participate. A system of thought may be ever so logical, inclusive and metaphysical, but if it does not arouse *souls* to deeper understanding, it serves no ultimate purpose in universal evolution. A plan of action may be intelligently conceived, efficiently carried on and widely applied, but unless it attracts the energies of the *real man* in increasing concentration, it fails to promote control of the vital principle pervading all things, which is the secret of fundamental revolution and the amelioration of the condition of man.

Hence the presentation of theosophical objectives in H. P. Blavatsky's "Recent Progress in Theosophy" (concluded in this issue),

unites the many strands of theosophical effort and promulgation into the one cord of brotherhood, which takes its strength from the spiritual kinship which is actual "on the plane of the higher self." Mr. Judge declares that the theosophical philosophy is for "the whole spiritual nature." Thus to the proposition that the root for mankind is man himself, is added the further verity: "the root of mankind is *one*."

Some men can always be found to work for a cause, but such work will never be sufficient preparation for a new order of the ages. H.P.B. has spoken of the "side paths of human brotherhood, politics, social reforms, etc." that may tempt the theosophist from more effective service. The implications are startling—and were doubtless meant to be—for the generality of mankind asks no more of its noblest fellows than unselfish work for a cause. But it is the effort of the representatives of the Theosophical Movement to open before the eyes of men a unique opportunity—the possibility of work *with* causes.

From this standpoint, the Three Objects are clearly designed to encourage growth of soul, as a necessary preliminary to conscious operation on the plane of causal realities. The perception of causes, or the principles of things, is the "accurate discerning power" of which Patanjali speaks—a moral clairvoyance not yet evolved by the average man. It is one of the hidden powers he needs to investigate, an example of the spiritual intuitions that the theosophical movement aims to keep alive in man. Realization of this order comes from saturating the whole nature with truth, the pure stream that is the source of ancient and modern religions, philosophies and sciences. It is to realize that no creed, sect, theory or hypothesis retains vitality except by continuing to provide a workable philosophy for beneficent men.

The course from the first step, however, implies some ethical affiliation with the idea of universal brotherhood, and each successive advance is signalized by wider understanding of this central ideal. The asseveration of human solidarity, the fostering of a nucleus of brotherhood, yields a harvest on inner planes (which gradually assume a more practical reality for the student), gathered not only by active workers, but also by others on an ever-extending periphery. The help tendered thus freely and naturally, draws each radiating unit closer to the nucleus of like beings, and into the sphere of greater Benefactors who live on the plane of the inner Self.

Brotherhood then becomes immeasurably more than a vague generality; it may become a definite aim, a precise practice, a sure

goal—neither end nor means, but end *and* means; act, and motive for act; reason and result; method and achievement. Brotherhood is not a religion, but the cause and hope of religion. Brotherhood is not separate from science, for it is the basis and illumination of science—wisdom itself, the object of wisdom, and that which is to be obtained by wisdom. Brotherhood is not speculation nor theory; it is the philosophy of the living whole, the all-embracing thought, the master-theory of knowledge.

It is the law that leads man on and forever in service and devotion to the highest interests of his fellows—the Theosophical Movement, as it lives in the heart and fires the mind.

"A New Era"

A new era has begun in literature, this is certain. New thoughts and new interests have created new intellectual needs; hence a new race of authors is springing up. It is not he who repeats obstinately and parrot-like the old literary formulae who will find himself answering to the new needs; not the man who prefers his narrow party discipline to the search for the long-exiled Spirit of man and the now lost Truths; not these, but verily he who, parting company with his beloved "authority," lifts boldly and carries on unflinchingly the standard of the *Future Man*. It is finally those who, amidst the present wholesale dominion of the worship of matter, material interests and Selfishness, will have bravely fought for human rights and *man's divine nature,* who will become, if they only win, the teachers of the masses in the coming century, and so their benefactors.

In order that one should fully comprehend *individual* life with its physiological, psychic and spiritual mysteries, he has to devote himself with all the fervour of unselfish philanthropy and love for his brother men, to studying and knowing *collective* life, or Mankind. Without preconceptions or prejudice, as also without the least fear of possible results in one or another direction, he has to decipher, understand and *remember* the deep and innermost feelings and the aspirations of the poor people's great and suffering heart. To do this he has first "to attune his soul with that of Humanity," as the old philosophy teaches; to thoroughly master the correct meaning of every line and word in the rapidly turning pages of the Book of Life of Mankind and to be thoroughly saturated with the truism that the latter is a whole inseparable from his own Self.

—H.P.B.

RECENT PROGRESS IN THEOSOPHY

By Madame Blavatsky

HAVING cast a hasty glance at the general aspect of the society as it stands at the present moment, I may be permitted to state very briefly the three broad principles upon which it is building up, and then recapitulate the results actually achieved under each heading.

The three officially-declared objects of our society are:

1. To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or color.

2. To promote the study of Aryan and other Eastern literatures, religions, philosophies, and sciences.

3. A third object, pursued by a portion of the fellows of the society, is to investigate unexplained laws of nature and the psychic powers of man.

Two general objects, one restricted object, of attention. Every one entering the society is supposed to sympathize with the theory of essential brotherhood: a kinship which exists on the plane of the higher self, not on that of the racial, social, and mental dissimilarities and antipathies. These elements of discord pertain to the physical man and are the result of unequal development under the law of evolution. We believe the human body to be but the shell, cover, or veil of the real entity; and those who accept the esoteric philosophy and the theory of "Karma" (the universal law of ethical causation) believe that the entity, as it travels around certain major and minor cycles of existence with the whole mass of human beings, takes on a different body at birth, and shells it off at death, under the operation of this Karmic law. Yet though it may thus clothe and reclothe itself a thousand times in a series of reincarnations, the entity is unchanged and unchangeable, being of a divine nature, superior to all environments on the earthly plane. It is the physical body only which has racial type, color, sex, hatreds, ambitions, and loves. So then, when we postulate the idea of universal brother-

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Note.—This is the concluding portion of an article originally published in *The North American Review,* August, 1890. The first part appeared in Theosophy last month. Readers will find that "Our Three Objects," Theosophy xxix, 150, is a collateral article.—Eds. Theosophy.

hood, we wish it understood that it is held in no Utopian sense, though we do not dream of realizing it at once on the ordinary plane of social or national relations. Most assuredly, if this view of the kinship of all mankind could gain universal acceptance, the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a true altruism, instead of the present egoism, would be the rule the world over. So we have written down as the first of our declared objects this altruistic asseveration, and have been working practically to bring about a beginning of the better law.

The second of our declared objects speaks so plainly for itself that I need not dwell upon it, save in the most casual way. The founders of the Theosophical Society thought they had the best reason to believe that there existed, locked up in the ancient literatures of India, Ceylon, Tibet, China, Japan, and other Eastern countries, a very large body of truth which would be most important and valuable to the present generation, if it could be got at. The best agents to employ in this work were the Oriental scholars who knew the ancient languages, especially those—if any could be found—who had learned the concealed meaning of the names, figures, and expressions with which Asiatic writings teem, and which are the despair of our Western Orientalists. These savants are priests of various religions and pandits, or professors, in a number of philosophical Eastern schools of thought. They had never before worked together in the interest of the whole family of mankind, so antagonistic are their personal views and so mutually contradictory their several religions and philosophical books. No scheme of cooperation between them could be carried out save upon the lines defined in our first declared object—that is to say, upon the theory of the universal relationship of all mankind on the plane of the higher self, and the policy of not meddling with what concerns only the mutual relations of the lower self, the physical man. It shall be shown presently how this part of our scheme has worked.

Observe the third declaration, that only a portion of our fellows occupy themselves with the study of the occult properties of matter and the psychical powers of man. The society as a whole, then, is not concerned in this branch of research. And naturally; for out of every ten thousand people one may meet, the chances are that but a very small minority have the time, taste, or ability to take up such delicate and baffling studies. Those who do are born mystics, and, of course, natural Theosophists; a Theosophist being one who seeks after divine wisdom—*i. e.*, the comprehension of the ultimate

causes of force, correlation, and psychic development, the method of solving all life's riddles. Persons of this temperament cannot be bigots; they chafe under the sectarian yoke, and their hearts warm with sympathy for all who suffer, who groan under social burdens resulting from ignorance, for all of any race, creed, or color, who aspire after knowledge. These men are true Theosophists, the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. We thought it a good thing to proclaim this line of research and self-discovery as the third of our three objects. For those who are interested in it, and all inquirers whom they can reach and encourage, have the mystical philosophical books of the present and former times been written. To the general public these books are caviare.

Taking the three divisions of our objects in order, let us see what has actually been accomplished during the fourteen years of the Theosophical Society's existence. The compilation shall be made from official documents and be capable of verification at any time. First, as regards object number one, let it be noticed that we have done things on the broadest possible scale, dealing with nations in the mass as well as with individuals or small groups. Colonel Olcott and I removed from New York to Bombay at the beginning of the year 1878, at which time we had just established relations between Western students of Oriental mysticism, and a few educated Hindus and Sinhalese. In the East we found division between sects, castes, and races; the ancient religions neglected, and by the educated classes unappreciated; the pride of race, reverence for ancestors, and patriotic spirit almost extinguished. Now the traveller will be struck with the brotherliness which has begun to prevail; the resuscitation of interest in ancestral character, achievements, and literature; and a fervor of patriotism which has culminated in the formation of the Indian National Congress—a political body with which our society has no connection, though it was organized by our fellows, Indian and Anglo-Indian.

Soon after our arrival at Bombay our society began to grow, branches rapidly sprang up, and it became necessary to hold annual conventions of delegates representing the now widely-expanded society. Responsive to the president's call, thirty-odd branches sent as their representatives Hindu, Parsi, Buddhist, Mohammedan, Hebrew, and Christian fellows to the first convention at Bombay. The spectacle was unique in Indian history, and provoked wide journalistic comment. At the public meeting in Framji Cavasji Institute the platform was successively occupied by speakers of the

above-named religions, who vied with each other in fervent declarations of mutual tolerance and good-will, to the accompaniment of tumultuous applause from the audience. Thus the clear note of universal brotherhood was struck and the evangel of religious tolerance declared in a part of the world where previously there had been only sectarian hatred and selfish class egotism.

This was in 1882. Annually since then the convention has met as a parliamentary body to transact the society's business, and not the least sectarian or race discord has occurred. The whole of India became leavened with the benign influence emanating from these meetings, through the agency of the delegates in their respective states and nations; and when the political agitation began, the National Congress that was called was modelled upon our lines, and officered and managed mainly by our own fellows who had served as delegates in our conventions.

Besides helping to weave this golden web of brotherhood throughout India, our society has extended its filaments from that centre to Ceylon, Burmah, Siam, and Japan, bringing these peoples —though of a different religion—into fraternal relations with the Hindus, and creating channels for international intercourse upon religious and educational subjects. In those countries also, we have sown the same seed of good-will, and in Ceylon we are already reaping the harvest. In that evergreen, paradisaical isle of the sea we have revived and begun to purify Buddhism, established high-schools, taken some fifty minor schools under our supervision, circulated literature in all parts of the island, induced the government to proclaim Buddha's birthday a public holiday, founded two journals, created a printing-office, and brought the Sinhalese Buddhists into direct relations with their Japanese co-religionists.

This is what we have done in India and the far East. As to Europe, as we began to work in earnest here only three years ago, the effects hardly begin to be perceived as yet. Still in London, in the very centre of the most luxurious materialism, we have founded in the East End the first Working-Woman's Club, wholly free from theological creeds and conditions. Hitherto all such efforts have been sectarian, and have imposed special religious beliefs: ours is based on *brotherhood* alone, and recognizes no difference in creed as a barrier. When the club opens, a few weeks hence, the members will find themselves in a bright and pleasant home, with books, papers, and music at hand, and a band of their better-educated sisters will take in rotation, night after night, the duty of helping and guiding—not controlling—the evening recreation.

Only those who know the dreary lives of our poor East-End girls, with temptation lurking in every form of amusement within their reach, will understand the brotherly nature of the service thus rendered to them. We (the cultured classes) make outcasts of these less fortunate members of our family, set them in a special part of the town, amid squalid surroundings and coarsening influences; and we then complain that their roughness shocks our refinement, their brutality jars on our delicacy! Here, then, against class division, as in India against caste division, the Theosophical Society proclaims the Brotherhood of Man.

As regards the revival of Oriental literature, the whole press of India, Ceylon, and Japan unqualifiedly give us the credit of having done more in that direction than any other agency of modern times. We have not only helped to revive in India the ancient *Tols,* or pandit-schools of Sanskrit literature and philosophy, and to re-awaken reverence for the class of real Yogis, or saintly devotees, but we have created a demand for reprints and translations of ancient Sanskrit classics, which is being met by the frequent issue of works of this class at Calcutta, Bombay, Benares, Lucknow, Lahore, Madras, and other Indian literary centres.

Among the most important are the Vedas, Bhagavad Gita, the writings of Sankara, Patanjali, and other renowned Aryan philosophers and mystics. The Asiatic people have publicly testified most unqualifiedly their gratitude and respect to us for what we have done on the lines of the second of our declared objects. Nor should it be overlooked that the prevalent interest in theosophy and mystical Oriental philosophy in general, which the most casual observer is forced to see throughout Europe and America, is directly or indirectly the result of our society's activity. With thirty-eight branches in the United States, and others in various European countries, among whose members are men and women of high culture, including many writers for the press, it is easy enough to comprehend the justness of the above claim. Of course it is not for me to say how much, if anything, the books I have myself written, and the magazines I have edited and am editing in English and French, have helped to cause this new bent of the Western mind. Suffice it that it exists. For Theosophists it is the presage of the dawn of a new religious day for the world, the harbinger of a new marriage between science and religion, and of peace between the good people of the most incongruous sects—as the world thinks them.

Now as to the third object on our list. Properly speaking, the term "psychical research" should include the whole of the great movement known as modern spiritualism. But the subject is too vast to be dealt with in the closing paragraphs of an article. Suffice it to say that many investigators have been led to discriminate much more closely between the various classes of phenomena, while much has been done to weaken the sentimental, but unphilosophical, superstition which made the "Spirits" of the departed the suffering spectators of the follies and crimes of the living. For details as to the conclusions we have arrived at on this subject, the reader must be referred to "The Key to Theosophy," wherein the question is dealt with at length.

At least we may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny, and evolution—a scheme preeminent above all for its rigorous adherence to justice. And, that we may broaden our criterion of truth, our research extends to an inquiry into the nature of the less known forces, cosmic and psychical. Upon such themes many of our books have been written, and many of our reprints of ancient works, with or without commentaries, have been selected with reference to the light they throw upon these *quaestiones vexatae.*

In one word, our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man, which carry with them the means of reconstructing for the present generation the deductive metaphysical or transcendental philosophy which alone is the firm, unshakable foundation of every religious philosophy. Theosophy, the universal solvent, is fulfilling its mission; the opalescent tints of the dawn of modern psychology are blending together, and will all be merged into the perfect daylight of truth, when the sun-orb of Eastern esotericism has mounted to its noon-stage.

For many a long year the "great orphan," Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendors of a progress purely material, of a science that nourished the intellect, but left the spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a *spiritual* philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its

loftiest social ideals may rise secure. Only the Masters of the Eastern wisdom can set that foundation, can satisfy at once the intellect and the spirit, can guide Humanity safely through the night to "the dawn of a larger day."

Such is the goal which theosophy has set itself to attain; such is the history of the modern movement; such is the work which theosophy has already accomplished in this nineteenth century.

"The Spread of Altruism"

The present Theosophical Movement has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.

Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis. To the Secularist, the Agnostic, the Sciolistic Scientist, such results would have been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency, can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the "Secret Doctrine"; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations. —H. P. Blavatsky

THE CYCLE'S NEED

Fruits of Indecision

AMONG men of serious purpose, the disillusionments of the age, long suspected by a few, but precipitated beyond the region of doubt by the late war, have created the necessity of a search for new directions in social thinking. Massive historical events of the past twenty years have demonstrated the insufficiency of the familiar "liberal" ideals and methods of the Western world, and the intense pre-occupation of men of good will with so-called "social" problems—involving theoretical and practical activity in the fields of politics and economics—now leaves such individuals almost entirely without a sense of orientation. For there has been a loss of faith, not in a particular political theory or program, but in politics itself as a means of constructive activity. Time was when the reference of all problems to political action was a virtually instinctive response of humanitarians. Today, political solutions are more tentatively offered. Political action, as a social technique, is undergoing self-conscious revaluation.

While political techniques, long known only to specialists and paid party workers, are today receiving attention from ordinary citizens, the advance guard of social thought is turning away from practical politics, per se, and entering upon what may be called studies in sociology, moral philosophy, and even religion. One evidence of this tendency is the revival of interest in Anarchism as a fundamental philosophy of life. Anarchist thought has found young and vigorous advocates in both the United States and England. On the continent, the Existentialist movement is unmistakably tinged with anarchist conceptions, embodying also a stoic-like despair which is a natural effect of the recent cycle of European wars.

It seems hardly necessary to point out that the dynamic drive and optimism which characterized the socialist movement before the first world war are no longer apparent. There is a mechanical quality about contemporary doctrinaire socialist utterance; a Debs, in this cycle, one feels, would seek some other channel for altruistic striving; a Jaurés could not repeat, in the middle period of the twentieth century, the ideas which so aroused his highest feelings forty and fifty years ago.

The emergence of Russia as a great imperialist power and the indisputable absence of traditional civil liberties in lands under Soviet rule or influence have greatly weakened the familiar liberal enthusiasm for the Asiatic "workers' state." In the United States, many former admirers of Communist Russia have sought ideological security in the support of "free enterprise," arguing that the abuses of "economic freedom" must be accepted as the necessary price of political freedom.

Only the fiercely partisan politics of fascism offers a dynamic that has any freshness of appeal, and fascism can be adopted as a political credo only by those who are willing to give up even the pretense of believing in traditional liberal ideals and their historic protection of the individual. Fascism is materialism made politically explicit. As history continues to expose the real meaning of materialism in political terms, it is becoming increasingly difficult for intelligent people to remain allied to political platforms and attitudes which are founded, implicitly, on materialistic assumptions. The political situation of the present, therefore, presents an exoteric "moment of choice," at the level of social responsibility, for many thousands of intelligent individuals.

The difficult dilemma confronting such people is well described in a recent book, *The Yogi and the Commissar*. The writer, Arthur Koestler (see Lookout, February, 1944), now in vogue and widely read, has an exciting background of political intrigue and disappointment. Koestler offers no solution, nor is his contribution particularly creative. This book is an amazingly skillful formulation of the problem of the age, bringing out into the open the vague misgivings of many and stating the issues involved with lucid definition.

Serious periodical literature is now giving almost endless discussion to the dilemma discussed by Koestler. An editorial article in the *New Statesman and Nation* (June 15), reviewing a controversy in the British radical press, quotes from the physicist, J. D. Bernal, who takes the "Commissar" position:

> A radical change in morality is in any case required by the new social relations which men are already entering into in an organized and planned society. The relative importance of different virtues are bound to be affected. Old virtues may even appear as vices and new virtues instituted. Many of the basic virtues—truthfulness and good fellowship—are, of course, as old as humanity and need no changing, but *those based on excessive concern with individual rectitude need reorienting in the direction of social responsibility.*

The *New Statesman* comments:

> Here the liberal and the Leninist meet in headlong collision. Bernal is saying that the interest of the group comes first, and that if one's private judgment conflicts with those interests then one must learn to subordinate his inward misgivings to the authoritative interpretation of group interest. This is the morality of the disciplined soldier in all countries, and it is also that of dutiful members of the Catholic Church or the Communist Party.

The editorial further points out that once this ethic is accepted, and the infallibility of the Papal or Party line is no longer disputed, the loyal adherent does not violate his conscience when he stifles his misgivings: "he is acting morally in obeying." But since our whole basis of ethics is the individual's obligation to obey his conscience, absolute obedience to *any* Church, Party or State constitutes exactly a violation of one's own conscience, for "conscience has no meaning unrelated to individual judgment."

This basic problem is a minor theme in Silone's *Bread and Wine,* one of the few excellent novels of recent years. Koestler's fictionized analysis of the Moscow Trials, *Darkness at Noon,* was a brilliant presentation of the moral issue at stake in the struggle between "political necessity" and private morality.

The realizations implicit in these various expressions have made it impossible for men of intelligence to give blind allegiance to partisan causes on the assumption that partisanship can somehow grow into a program of universal benefit. Earlier works, such as Lincoln Steffens' *Autobiography,* Louis Adamic's *My America* and *Dynamite,* had already shown the futility of blind support of the labor movement. The question now before the responsible liberal is this: What are my ethical principles? Are they on behalf of a party or a program, or on behalf of mankind?

Meanwhile, on the side of the "free enterprise" school of thought, and traditional political and economic liberalism, the accelerated growth of state power is causing an almost hysterical concern. Joseph Spigelman, formerly a political analyst for *Fortune,* contributes to the July *Harper's* a study of the decline of individual freedom in the modern world. He writes:

> The individual has become dependent on his government and exposed, therefore, to the ramifying consequences of its errors, not because of what government has done or can do, but because he has lost his capacity for independence. The old bases of self-sufficiency and self-protection have been eroded beyond repair by influences

for which neither the individual nor government is primarily responsible and which neither can control.

Next in Mr. Spigelman's essay comes the serious error which appears in nearly all of contemporary analysis: he relieves both government and individuals of any real responsibility for the problem under consideration, assigning as its cause the numerous complications introduced by the progress of modern technology. The fact of the matter is that technology has made understanding of the problem *difficult,* but it is not the problem's *cause.* The intricate processes of a technological society in the age of power—of atomic power, today—obscure the moral factors which should be traced to human causation, and lack of familiarity with the philosophical outlook suggested by a consideration of reincarnation leaves the student without any effective stimulus to seek for a moral explanation of modern social problems.

The administrative difficulties created by developments in technology are unprecedented in Western history, leading to large-scale responsibilities on the part of government and reducing the area of individual "freedom" in many practical respects. Checks on the increasing power of government are virtually non-existent, and there is little prospect that the historic system of checks and balances in the United States will operate effectively in the future.

Quite evidently, the swing of orthodox analysis is away from moralistic attacks on social evils, and in the direction of a better understanding of the technical aspects and functions of modern industrial society. Radical oversimplification and utopianism are under eclipse; revolutionary ardor is being replaced by an unemotional scientific approach. For example, Stuart Chase, in the *Nation* for May 4, writes a panegyric on the researches of Dr. Elton Mayo, of Harvard, "who has been studying people in industry for a quarter of a century." Mr. Chase does not compose a diatribe against the wicked capitalists, but concerns himself with the human effects of the impersonal processes of the industrial system. Dr. Mayo's latest book, *The Social Problems of an Industrial Civilization,* is presented as a study of crucial importance in that it exposes the fallacies in traditional political and economic doctrine. Classical economics is constructed upon the proposition that self-interest is a fundamental "law" of human behavior in economic relations, but Dr. Mayo asserts:

If one observes either industrial workers or university students with sufficient care and continuity, one finds that the proportionate

> number activated by motives of self-interest logically elaborated is exceedingly small. They have relapsed upon self-interest only when social association has failed them.

This kind of review of conventional conceptions is also taking place in academic social science. In *Science* for June 21, Gregory Bateson of the Institute for Intercultural Studies in New York candidly admits the ignorance of social science as presently constituted—parading its lack of basic principles and correlative information. He writes:

> There is a mass of basic research to be done, and yet we are pressed by real emergency to apply the little that we already know. We have not enough basic knowledge of the mechanics of individual aspiration and large-scale political inter-relationships to plan the steps which must be taken to adjust human societies to the availability of atomic weapons.

Meanwhile, the energy that thirty or forty years ago would have gone into political and reform movements is now being absorbed by another sort of attempt at social betterment. Decentralization, politically and economically, in terms of smaller units of social and economic independence, is claiming the attention of thousands of thoughtful persons. The researches of Ralph Borsodi, the inspiring leadership of Arthur E. Morgan, and the pioneer work in conscious community living by scores of others, have gained a type of moral devotion which is increasingly dynamic as well as practical. Paralleling such efforts are the intellectual investigations of social processes, as compared with liberal and radical "campaigning" of past years. Basic research in regional or "organizational" human behavior is of intense interest to the student of Theosophy from the viewpoint of cultural, sectional, and national Karma. Witness the spirit and the writings of Louis Adamic, whose impartiality and acute perception of moral values make his work peculiarly congenial to the theosophical reader. Such writers are busy "finding out" more about man, before adopting any of the currently available panaceas. They have realized that much more must be known about social processes and human motivations, if workable programs of social change are to be inaugurated.

The radical movement itself seems to be undergoing an extraordinary transformation. After a century of reliance on the materialistic interpretation of history, radicals reached a moral nadir of theory in Trotsky's pamphlet, *Their Morals and Ours*, in which the policies and methods of the Jesuits are consciously adopted as suitable for Bolshevist revolutionary activity. The symptoms

of an awakening from this dark dream of anti-human revolution have already been mentioned—occurring in Koestler's *Darkness at Noon* and appearing also in small independent radical publications such as *Retort* and *Enquiry*. Climax of the moral reaction of former Marxists was reached this year in publication by Dwight Macdonald, editor of *Politics*, of "The Root Is Man" (reviewed in THEOSOPHY last month). In these articles, Macdonald calls into question all the basic assumptions of materialistic radical ideology, and defines the socialist objective as "a classless society in which the State has disappeared, production is cooperative, and no man has political or economic power over another. The touchstone would be the extent to which each individual could develop his own talents and personality." (A similar principle is proposed by John Middleton Murry, English thinker, who postulates as an "axiom" that "freedom, apart from real experience of personal responsibility, is illusory.")

All these social and moral tendencies, of necessity but briefly mentioned, constitute a profound and far-reaching alteration in human attitudes. They are the positive fruits of disenchantment with specious short-cuts to social progress, the beginnings of a new type of social investigation and social philosophy. The growing concern of economists and political scientists with the *processes* that received distorted and over-simplified descriptions by the classical economists will have the effect of reducing, in some measure, the authority of traditional slogans and shibboleths. Scholars and workers in research will be reluctant to support popular programs which exploit doctrines that both history and scientific investigation have shown to be without anthropological foundation. At the same time, the advance guard of serious thinkers are wary of all political movements, as such, and are entering upon a phase of sociological studies which have more than abstract scientific curiosity as their motivation—they are the product of a definite humanitarian concern, of a sympathy which gives them a *meaning* in terms of social purpose. Finally, the revolutionary movement is discovering its need for a moral center of gravity, leading to redefinition of ends and basic reconsideration of means.

The present, therefore, despite the foreboding aspects of the cycle's destiny, is above all a time of open-minded inquiry among the few—those who will play a part in building the culture of the next great age; it is a time, also, of growing camaraderie among all those who feel the common moral impulse in this interval of transition.

THE ETERNAL PILGRIM

MAN is Creator. He is the fashioner of present, past and future. At once the sower and the reaper, he passes through all worlds, drawing from them the harvest he has earned in former days. Like the royal eagle, soaring from peak to peak, now approaching the sun, now gliding again to earth, man lives alike in the spiritual regions, in the intermediate regions, and in the regions of matter. Reaping as he has chosen, the good and evil, pure and impure, the achievement and the failure, man builds his future.

Then, having reaped, and feeling the hour draw near, man turns to his entire harvest, the gleanings of a lifetime; and when the hour has struck, he sees it divided. From the goodness, beauty and purity he has known, man weaves a luminous garment for his entrance into a new land. The evil—his failures and mistakes—are left in the intermediate region, for they cannot follow him there.

It is a land of marvels—we are told—where "the dead" live. There, man fulfils his most cherished dreams. That which had beauty in this life, there becomes marvelous. But the beautiful and the marvelous exist only through man, for man is Creator.

In that land wherefrom darkness is banished, man re-creates, undisturbed, a dream-life of goodness, beauty, and purity—his own harvest, his own creation. . . .

But at length a voice rises to his soul, saying, "Thy time of bliss is spent. It was but half thy harvest: the other half awaits thee, for it, too, must be exhausted. . . ."

Then man, the Creator, strengthened by the mental fulfilment of his most beautiful dream, descends again to earth. Sowing a little more goodness and a little less evil, a little more purity, a little less dross, man swings round the circle of existence, reaps again, divides again, weaves again his garment of beautiful dreams.

The day comes when, having reaped nothing but goodness, beauty and purity, man sees truth: his dream is no longer a dream but his reality; he finally lives that dream without cessation—within himself.

But again the voice rises and asks: "Shalt thou be saved, and hear the whole world cry?"

Man, the Victor, pauses. Freed from all fetters, encompassing the Great All, the Eternal and Ever-Existent, he turns from bliss. With silent voice, like that which questioned him, he makes reply: "I would not let one cry whom I might save. . . ."

Down to the world of woe the Master goes. On earth, a man among men, he resumes his heavy labour; ceaselessly he weaves. Thousands of garments accumulate at his feet. They are the garments of present and future. Others wear the garments he has woven. The blind, the starving, the rich, the poor, the weak, the strong—all reap the harvest of his work. His fellows reap. Silently the Master sows.

"A Rule of Conduct"

Considering the question of the atoms in their march along the path of evolution, another cause for a belief wrongly held in transmigration into lower forms can be found. The initiates could teach and thoroughly understand how it is that each ego is responsible for the use he makes of the atoms in space, and how each may and does imprint a definite character and direction upon all the atoms used throughout life, but the uninitiated just as easily would misinterpret this also and think it referred to transmigration. Each man has a duty not only to himself but also to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with the brute. This impress and impulse given by us either confer an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belongs to the lower kingdoms. So the teachers inculcated this, and said that if the disciple lived a wicked life his atoms would be precipitated down instead of up in this relative scale. If he was dull and inattentive, the atoms similarly impressed travelled into sticks and stones. In each case they to some extent represented the man, just as our surroundings, furniture, and clothing generally represent us who collect and use them. So from both these true tenets the people might at last come to believe in transmigration as being a convenient and easy way of formulating the problem and of indicating a rule of conduct. —W.Q.J.

AMONG YOUTH-COMPANIONS

THERE was still time before the meeting when Gail and Max finished their pre-season teacher's conference, and moved into the auditorium for the evening meeting. They were no sooner seated than they caught sight of Carl coming toward them with a book under his arm, and a purposefulness that was not to be mistaken. He slipped into a seat next to them, with a nod and a smile for his friend Max, then leaned across to speak to Gail:

"Say, that book you mentioned the other day—A. J. Nock's *Theory of Education in the United States*—that's a real find! I got it out a couple of days ago, and I've just finished it. Some authors, anyway, have mastered the art of brevity," he added laughingly, as he flipped through the pages of the small volume.

"Let's see it," said Max, reaching for the book, while Gail added an explanatory note to Carl's enthusiasm:

"I was telling Carl and Janice about Nock's description of the traditional university; the idea of teachers who were scholars—still busy learning—impressed us all as one of the 'missing links' in American education. "I'm glad," she said, turning to Carl, "that you looked it up for yourself. The section I mentioned on the Continental university was only one small part of his thesis."

"What is his thesis?" Max asked, looking up from the book.

"Why," replied Carl, "Nock describes the effect of democracy—or rather, the popular idea of democracy—on our educational system. His central point is that the concept of true democracy, the idea that there should be equality of *opportunity,* has gradually become perverted. Now people think that democracy means equality of *achievement.* That is," he continued, "they do not admit the idea that 'higher education' can be beyond the reach of some. They hold there should be no tests that all cannot pass. Standards must be such that all can maintain them."

"Well," responded Max, "it's true that a college degree today is no warrant of high intelligence, or of genuine culture. It simply means that the person has been exposed for a certain number of years to a certain kind of instruction. He may have been 'trained,' but it is not to be assumed that he's been educated."

"Nock sees that the philosophical concept of equality has been perverted by shallow application," Gail interjected. "But the

theosophist would trace it, rather, to men's ignorance of Karma and Reincarnation. Only these give the rational and satisfying explanation of the inequalities of men."

"Actually," Max took up the idea, "the soul is a necessary factor even in the recognition of inequalities. Man's consciousness is not simply the result of the mechanical interaction of physical forces. It it were, he would not be aware of his limitations, because he would have no basis for comparing himself with his fellows. In order to see relationships, differences and similarities, there must be an entity which is not simply the instrument or agent of force, but which is its director—a soul of power, using a limited form, and quite sensitive to its limitations."

They were silent for a moment. Then Gail spoke up: "I remember reading once that there are two 'passions' for equality—the natural desire of all men to be respected by their fellows, and the warped form of that same desire, which impels the weak who are unable to climb, to attempt to lower the powerful to their own level. Thus some, it is said, prefer 'equality in slavery to inequality with freedom'," she added, thoughtfully.

"If only men would replace belief in an external god—whether it be the God of religion or of science—with knowledge of the First Fundamental!" exclaimed Carl. "Then the unnatural *straining* for external equality would be eliminated. A true concept of soul-evolution resolves the paradox that frustrates men who feel intuitively that they are as good as other men, yet are constantly reminded of their own incapacity as compared with others' abilities."

"Yes," agreed Max, "Theosophy does give a perspective which corrects distortions. The idea of reincarnation shows that this life is not the only 'chance' we have. All progress need not be crammed into a few short years. *Eternity* is the time-scale of the soul. Mr. Judge says, 'calmness is the one thing necessary for the soul to be heard.' The idea of reincarnation carries with it a sense of 'cosmic' calmness, far different from resignation to the 'will of God' or the 'iron hand of Fate.' It eliminates the necessity for straining, without also removing the incentive to strive."

"Then, too," said Carl, "Theosophy gives a rational basis, not just a sentiment, for the feeling of the dignity of the common man —for *every* man. Hasn't that been the keynote of all the inspired revolutions and reforms in history? Theosophy brings a realization of the potential divinity of all men—their equality on a plane far beyond that of the mere intellect. It affords a basis for union, not

dictated by circumstances or self-interest, but by the recognition that the essential unity of *souls* already exists."

"Well, to return to the 'Theory of Education'," said Carl, "it's obvious that not everyone is capable of being educated—in the sense that Nock uses the word. That is, not everyone is able to maintain the strict classical discipline. There are, as he points out, two ways out of this dilemma: to maintain the standards and drop the students, or to retain the students—and drop the standards. In a country where the majority has become the law—in more fields than the political, it is natural that the lowest common denominator should become the standard. Then education becomes simply instruction."

"There's no quarreling with the statement that everyone can't become educated—if education necessitates mastering the intricacies of Greek and Latin," Max agreed. "But *does* it? Education, seems to me, is the process of developing a philosophy of life. It is the gradual establishment by an individual of the principles which are to guide his future actions. Certainly," he continued, "study of the writings of the ancient philosophers is valuable. They are a record of the thoughts of those men, and of the principles which they evolved as a basis for action. But Paine probably came closer to the real need when he said, 'we must go back and think as if we were the first men who ever thought.' Study is necessary, but it is valuable only when it is pursued with independent, critical thought. Then it becomes a process of integration, not simply one of absorption."

"And in order to think," Gail added, "it is necessary first to *question strongly*. If education is considered as learning how to think, it doesn't matter so much what area of thought is selected, does it? The spirit of inquiry, the search for *values,* can 'enlighten' any study, and without it, any subject is pretty much of a 'dead language' as far as being truly practical is concerned. Considered in this way, as a cultivation of the soul instead of the intellect, isn't education attainable by all?"

"And what you said about the questioning attitude is important, I think," Carl pointed out, "especially since it seems pretty much of a lost art these days. Haven't we accepted religion and science as substitutes for real thinking, instead of philosophy which develops that attitude?"

He went on, "The only education that we seem able to develop is either 'practical' and amoral, or 'moral' and impractical. Strange,

isn't it, that our education is devoted to preparing young people to earn a living, but what we should be learning is how to live."

"No stranger than that some men are devotees of reason and science six days a week, yet worship an illogical God on the seventh!" retorted Max. "And when that happens, it simply means that neither reason, science, nor religion have won their inner allegiance, but only their external obeisance."

"Did you notice, Carl," Gail asked, "what Nock has to say of the Great Tradition in education? That," she explained to Max, "is his term for the record of man's thinking and experience for ages. It's at the very end, I think," she murmured, as she scanned the last pages of the book. "Oh, yes! Here it is—

> We can do nothing for the Great Tradition; our fidelity to it can do everything for us. Creatures of a day, how shall we think that what we do or leave undone is of consequence to that which abides forever? . . . Men may forsake it, but they will come back to it because they must; their collective existence cannot permanently go on without it. Whole societies may disallow it and set it at nought, as ours has done; they may try to live by ways of their own, by bread alone, . . . by riches and power, by economic exploitation, by intensive industrialism, quantity-production . . . but in the end they will find, as so many societies have already found, that they must return and seek the regenerative power of the Great Tradition, or lapse into decay and death."

"That reads almost like a description of the Theosophical Movement, doesn't it?" was Max's thoughtful comment. "But even if we never do return to the Great Tradition in its *classical* form—and that hardly seems likely—the spirit that Nock touches there can be sought in other forms, perhaps more suited to our present needs."

"Theosophy certainly gives the student what Nock calls a 'perspective of the human spirit's operations'," suggested Carl, "and a far wider one than can be had by the study of a few ancient cultures, because it is the record of the whole of humanity. Yet, at the same time, it can answer the demand for something practical, for science, reasons, explanations, *facts*."

" . . . And everyone is 'equal' to a Theosophical education," Gail added, as they settled themselves for the lecture, "because the essentials of *that* system are hidden in the heart of every man!"

SOUL CYCLES

IN the kingdoms below man, events command action and determine its course. All beings act according to their own nature, and it is the nature of the beings below man to respond to the dictations of circumstance, the conditions imposed by cyclic law.

But the soul is no creature of circumstance; the soul is the maker of events, conditions and circumstances. Spiritual existence is native to soul, and the unconditioned life belongs to every soul which has transmuted the matter allotted to its charge by evolutionary law.

Man, suspended between heaven and earth,—spirit and matter, —participates in the life of both, is creator and creature. There are endless degrees of combination of spirit and matter. In human life, matter is the grip of circumstance; spirit, the uncaused surge to freedom and to knowledge. The subtleties in states of matter, and the permutations of spirit throughout the visible and invisible man, produce the mystery of the ego. Who can calibrate all these scales of karmic relationship within a single man?

Yet there is a science of the soul, a key to the human mystery. Not a man but has felt the wordless urgings of the spirit. They steal over him, through him, turning the lurid imagery of sense existence to neutral gray, reducing the raucous clatter of the world to irrelevant murmurs. And then a quiet comes, but a silence that is full of meaning to the inward sight. Events die away when the soul speaks, and conditions become but the stable floor of the soul's manufactory. The simple truth emerges: there is work to do.

The voice of the soul is unaccented by the pressure of events. The soul lives in a scheme of meaning unaffected by the excitements of the hour, the sorrows and solemnities of the world of men. Only one cycle is real to the soul—the cycle of growth to knowledge and to brotherhood. The choke of desire, the sting of pain, the tide of ambition and the strain of hate are unknown to the soul. These are but the circumstances of human existence, remote terrestrial effects. The soul moves about the jungle of man's psychic life with the sure purpose of a scientist intent upon the materials of the field he has mastered. He does not fear, he does not hope or cry out; he simply knows.

The vision of the soul has no concern for particulars. Like a light which seeks out the luminous elements in a dark matrix, so the

beam of egoic perception touches the circumstances in the field of sight, and all things of corresponding nature gleam in response. Soul-searching evokes a quality *in* things; it does not count or measure, but vivifies.

The tenderness which needs no quickened pulse is the fine flow of the spiritual current in human life. The sympathy which springs without the impact of seeing another's sudden pain comes from the soul unalloyed. When the resolves of men are stirred by the events of the day, other events of other days are cloaked and forgotten. But the soul, unquickened by events, forgets nothing of the past. It knows the past because it knows the skeins of reality which run forward from the past, of which events are but transient and deceptive accidents. The cycles of the soul are cycles of movement toward self-knowledge. The phenomena of this movement find the soul alert, ready, and free to act. To all things else, soul-perception is blunted. The soul cares nothing for the casual forms of experience, but cleaves to the essence which is consubstantial to itself.

The spirit in man, when it finds play, unites all the high qualities of special callings, but frees them of the opposites which limited expression makes inevitable. The spirit in man has the unemotional exactitude of science without its indifference to human good. It has ethical genius without improvident or blind generosity. It practices mercy but is incapable of indulgence, renders justice but is never harsh. It is austere but not forbidding, serious but never solemn. It is carefree without being careless, joyous but never unbalanced.

The spirit in man, sustained as a presence, active as a principle, makes a living, human Mahatma. It is all that we love in our fellows, summed and perfected. It is this spirit in every one which touches the mind with its transforming power, bringing those rare moments when to think is to have godlike vision, and to feel is to encompass all the world in a single heart. If we seize those moments, will them to last, strive to saturate our being with the memory of the attitude they bring, we make the Masters live in us.

It is natural for men to learn to live on earth as spiritual beings. The Masters are our brothers, even though "elder." Our spirit is their spirit. There is only one spirit. The dignity of human purpose that elevates the mind is the manifest of spiritual self-existence. We all have it, can feel it more and more. It asks nothing, for who or what can give? It works, as everything in nature lives and works; but the spirit works with knowledge.

As we pass from the circumstantial existence of matter to the ever freer life of spirit, we change the basis of action in ourselves. Outward spurs lose their power; inward purpose takes the rein. Ultimate *human* cycles are marked by the coincidence of outward stimulus with inward resolve. This conjunction is the fruit of a life of virtue.

The subtle inner cycles come—and go. When they come, what outward conditions will they find? What preoccupations, what intensities of thought and feeling? Will the soul speak and be heard, or will its voice be lost among the dissonances of personal conflict and striving?

Whatever the disappointments and failures of the past, the soul comes ever afresh, to begin again, to make all things new. The soul has no regrets. How could its timeless purpose be blighted by regrets? The soul has only a path. Errors, failures, betrayals, weaknesses: these, more of them or less, make up the path of every man. Shall the soul lose heart because it has a path? The soul is impersonal. Failures are personal. That is why the soul cannot be downcast by failure. There is no failure of the soul. Despondency always belongs to the creature of events—which is less than soul.

The same soul-light that fills the individual man, bringing a gentle peace to his harassed psychic nature, a vision to his mind, and a focus for his will, might harmonize the world. Indeed, individuals, in this cycle, will find the stability they seek only by cherishing the larger purpose of the common good. The vision of the soul does not come on behalf of individuals. It comes, through one, perhaps, but it comes for all.

The Veil on Truth

The outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. Only that truth, being for the few, escapes the majority. To the pious profane, the veil recovers a celestial locality thickly peopled with divine beings, dwarfs and giants, good and wicked powers, all of whom are no better than human caricatures. Yet, while for the great majority the space behind the veil is really impenetrable—if it would but confess the real state of its mind—those, endowed with the "third eye" (the eye of Shiva), discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine Presence, to be felt—not seen; *sensed*—never expressed. —H.P.B.

STUDY OR SEARCH?

QUESTION—A most perplexed individual is writing to you. I have been for three years endeavoring to study Theosophy. I have heard lectures, have read an immense amount of literature devoted to that cult, from the sages of old down to the Sinnetts, Olcotts, and Blavatskys of the present day. I have conned the Yoga Philosophy and I read *The Path. Light on the Path* aids me not, nor does *Bhagavad-Gita,* and why? Because I am yet without the first steps towards practice. (Surely Theosophy—like other sciences—must have *something* practical about it?) Guide me with your friendly hints. Imagine me alone in a room. How to commence? Show me the first step upon the practical ladder! All I have heard and read seemeth to me so elaborately unintelligible that I lay it aside and beg you to instruct me in my Theosophical A B C. Astral Light! Is it a figurative light, *i. e.,* Revelation? or is it a light, as electricity—the Heavens—coal—give light? If abstraction (into insensibility) is necessary, can you instruct me upon Hypnotism (self mesmerism)? "A shining object" is advised to stare at! A mirror is a shining object, for instance. But of what avail to stare at a mirror and see reflected ugliness!

Answer—You say that for three years you have been endeavoring to *study* Theosophy. Such being the case, you will meet with but little success. Divine Wisdom can not be a subject for *study,* but it may be an object of *search.* With the love for this same wisdom uppermost in our hearts, we ask you if it would not be wiser to lay aside the study of so called Theosophy, and study yourself. Knowing yourself you know all men, the worlds seen and occult, and find Theo-Sophia. One cannot absorb Theosophy as a sponge does water, to be expelled at the slightest touch. Our conception of Theosophy is apt to be based upon the idea that it is an especial line of teaching—a larger, wider, and greater doctrine than others perhaps, but still a doctrine, and therefore limited. We must bear in mind that the true Theosophist belongs to no cult or sect, yet belongs to each and all; that he can find the true object of his search equally well in the Hebrew bible and in the Yoga philosophy, in the New Testament as well as in the Bhagavad-Gita.

You say you have "conned the Yoga philosophy." This is not enough; merely to "con" it is not to know it. It is in fact a most practical system (if you refer to that of Patanjali), and one that

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will meet all requirements you have in the way of difficulty; for it is one of the most difficult. It is not possible for you to judge its merits without practice: and it gives full directions. If for three years you study and practice it—aye for one year—, you will find that you need no other. In these matters there is no child's play nor the usual English and American method of mere book-learning, —we must absorb and work into the practice and the theory laid down, for they are not written merely for the *intellect,* but for the whole spiritual nature. There must be within the man something which he already knows, that leaps up and out when he scans the books of wisdom; a thing already existing, which only takes an added life or confirmation from books. True Theosophy has all that is practical, but many forget this; there is no greater system of practice than that required by it.

Desire wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Let the place in which you now are be the lonely room you speak of, and seek to find in everything the meaning. Strive to know what they are, and by what governed or caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A B C; it is enough for the present.

It is not Theosophy that is a science, but its application. It is not a "cult," for it covers and includes all.

The Astral Light is an actuality. It is not revelation, but a means through which that which causes revelation acts. Electricity, the heavens, all lower fires, are but the shadows of the Astral Light, just as the Astral Light is but the darkness of the Ineffable Light.

Abstraction into insensibility is not intended. If it had been so intended it would be unnecessary for us to be in these bodies. If you can forget yourself sufficiently—forget that you exist as a human body, you will not need to stare at a mirror; but so long as you realize, when staring into a glass, whether you be pretty or ugly, you can not reach Celestial sensibility or terrestrial insensibility.

Hypnotism is the controlling of other personalities. Under this you would be but a puppet for the thought of another. Your outer self had better become a puppet for your own thought.

We seek to make the body alive, not to kill it.

—ZADOK

THE KINGDOM OF KNOWLEDGE

THERE is a saying, attributed to Jesus, that it is as difficult for the rich man to enter into the kingdom of heaven as for a camel to pass through the eye of a needle. The meaning and intent of the teacher in this case was not, as we well know, that wealth in itself is bad. The only real evil of wealth lies in the consuming desire for the things that wealth can buy, in the self-identifying attachment and bondage to objects of the material world. "Where the heart is centered, there is the man."

Is it not evident that so long as the mind and desire are directed to the joys of matter, the gates to the kingdom of heaven must remain forever closed? So with the kingdom of knowledge: true spiritual enlightenment must ever elude the grasp of the lower personal mind.

"The Self of Matter and the SELF of Spirit can never meet," says *The Voice of the Silence*. Nowhere in Theosophical literature is this truth more graphically illustrated, perhaps, than in *Isis Unveiled* (I, 139-40), where H. P. Blavatsky explains the magical powers of an Eastern fakir:

> The fakir was a man who, through the entire subjugation of the matter of his corporeal system, has attained to that state of purification at which the spirit becomes nearly freed from its prison, and can produce wonders. His *will,* nay, a simple desire of his, has become creative force, and he can command the elements and powers of nature. His body is no more an impediment to him; hence he can converse "spirit to spirit, breath to breath." . . . The least contact with *matter* would have paralyzed the action of the freed spirit, which, if we are permitted to use such an unpoetical comparison, would re-enter its dwelling like a frightened snail, drawing in its horns at the approach of any foreign substance.

How often has the spirit of understanding "drawn in its horns" because of our materialistic approach? How many times have we found ourselves on the threshold of enlightenment, only to have its substance fade away under the chilling airs of reason? Just as the symbolism of a dream loses its reality as we near the plane of waking consciousness, so with spiritual perceptions: the more analytical we become—the more strenuous the effort to translate high themes into words—the dimmer those perceptions grow. Things of the spirit cannot be grasped by the hand of matter, nor can they be encompassed by the limited mind. High metaphysical ideas may

not be held in the pincers of criticism and analyzed bit by bit. They are to be sought only through intuitions of the soul, and then only after due regard for the subtlety of the task.

Most of us, in one way or another, materialize the spirit, neglecting the unobtrusive opportunities that are daily offered us for soul growth. Some wish to *see* a "Monad," the better to comprehend its nature. Others attempt elaborate diagrams of Rounds and Races, the better to comprehend, as they suppose, the theosophical meaning of evolution. But it is not likely that the Monad,—defined in the *Secret Doctrine* as "the breath of the Absolute,"—will yield its final secrets to intellectually "ambitious" students. Nor is it probable that the doctrine of Rounds and Races, the ultimate divisions of time, the higher mysteries of Karma and Cycles, will be solved by modern speculative thought. True spiritual understanding demands an altogether different method of approach. One seeking such knowledge must exercise his intuition, raising himself to a new focus on a higher plane, and gain his knowledge there.

The real failure of our age does not lie in lack of effort on the part of students of metaphysics, but in their attempt to drag high teachings down to the plane of materialistic analysis. Failure lies in a low position assumed. Truly says the poet: "Not failure, but low aim, is crime." Few are those able to free themselves from the coils of the "serpent" of materialism, and transcend the lethal influences that rise from earthly thinking. Fewer still are willing to undertake the task of elevating their natures, of directing their efforts toward the attainment of virtue, before demanding detailed explanations of sacred truths. Yet it is just this lack of moral culture, the paralyzing effect of low motivation, that bars our entrance to the kingdom of knowledge.

The Mind's Escape

Such attitude of mind must be attained as will enable one to look into the realities of things. The mind must escape from the mere formalities and conventions of life, even though outwardly one seems to obey all of them, and should be firmly established on the truth that Man is a copy of the Universe and has in himself a portion of the Supreme Being. To the extent this is realized will be the clearness of perception of truth. —W.Q.J.

ON THE LOOKOUT

Death From the Air

A sober recital of "Civilian Deaths from Air Bombardment" in World War II appears in the Metropolitan Life Insurance Company *Bulletin* for July. While complete statistics will probably never be available, because of uncounted victims in many areas, the *Bulletin* writer estimates civilian deaths from the war as between 1,200,000 and 1,500,000. At least two thirds of the victims were nationals of the Axis countries. During World War I, all civilian mortality from air attack was only about 5,000. In the second great war, the *Bulletin* states, no belligerent country avoided civilian deaths from air bombardment. Thus the transition from military engagements to war between total populations was accomplished with World War II.

German and Japanese Losses

The Germans were by far the greatest sufferers from air attack in this war. According to a study by the United States Strategic Bombing Survey, half a million German civilians were killed by Allied aerial attacks. To this figure must be added all similar deaths of foreigners in Germany—slave laborers, displaced persons and other non-military non-residents. A German survey places the total number of civilians killed in air raids at 535,000. The most intensive bombardment was of Hamburg, in which a three-day attack by the Royal Air Force destroyed 60,000 people in that city alone. "Much of this toll," the *Bulletin* reports, "was caused by direct hits on air-raid shelters." Japanese deaths rank second in the number of civilians killed by bombing. Figures of the Strategic Bombing Survey "indicate that from 360,000 to 375,000 civilians died in the bombing of Japan." The report continues:

> The atomic bomb attacks on Hiroshima and Nagasaki dwarfed all the other air raids of the entire war. Only one such bomb was dropped on each of these cities; yet, according to the best estimates of the Survey, these two bombs brought death to at least 105,000 civilians and possibly to as many as 120,000. The most devastating blow was struck at Hiroshima, where between 70,000 and 80,000 persons are estimated to have been killed. The one atomic bomb dropped on Hiroshima cost the lives of more persons than the entire air death toll of any of the other belligerent countries, with the exception of Germany and, possibly, Russia. The greatest loss of life in a single air raid, however, was suffered by Tokyo on March 9, 1945. This raid claimed 85,000 victims.

Battle of Britain

British civilian losses from air bombing totalled 60,000 between March, 1940, and March, 1945, about half of the deaths occurring in London. Two thirds of all the deaths were during the Battle of Britain. The French lost 54,000 civilians from air attacks during the war, and the bombing of Rotterdam cost the Dutch 30,000 lives. A single day's attack on Belgrade killed more than 10,000. It is estimated that the civilian toll from air bombardment of Eastern and Southern Europe far exceeded 100,000. The *Bulletin* report concludes that since the development of the atomic bomb, "civilian air-raid losses in World War II, heavy as they were, would pale into insignificance should a major conflict again arise."

Combat Deaths

Last January, the *Bulletin* presented tentative totals of combat losses of the belligerents of World War II, including only deaths in action or from battle wounds. Axis losses of this class were conservatively placed at 5,200,000, UN losses about 4,500,000, the grand total of battle deaths being between 9,500,000 and 10,000,000. If a reputable statistician could assert, in 1940, that the mortality due to World War I, directly and indirectly, reached the staggering figure of 25,000,000, and possibly 35,000,000, how much greater will be the total of deaths for which the more recent slaughter must be held responsible? When the millions who have died from famine throughout Asia and Europe and the toll of disease and neglect are added, the final estimate will certainly reach 100,000,000 and more. The January *Bulletin* comments:

> World War II was by far the most destructive in human history in terms of loss of life, both military and civilian, and of damage to social and economic institutions. Recovery from this disaster will be a long and painful process. Dislocations arising from the conflict will plague the world for decades to come. Unless the threat of war is removed in the new atomic age, the prospects are bad indeed for our civilization.

Alternatives to Atomic War

War, on these terms, becomes less and less a decisive moral struggle, and more and more an absolute crime against humanity, without excuse or justification. It may be said that the atomic bomb has rendered obsolete the moral argument for war, making meaningless the concepts of a war for "justice" and "right." How can the sudden obliteration of hundreds of thousands of civilians accomplish any "right"? It is this ques-

tion which even the hardiest of patriots will find difficult to answer on any except the most animalistic terms of physical survival. But the corresponding question, What possible alternatives are there to further atomic wars? is almost as difficult. Obviously, the only way in which combat between nations, using the enormous power of physical destruction now at their disposal, can be prevented is through mutual trust and cooperation. And so long as the political and military institutions of the modern nation-state reflect the established attitude that no leader is entitled to jeopardize his people's security by daring to trust *anybody,* the same old struggle for power will continue. The only solution, from the viewpoint of the moral unit, the single man, is for individuals to act *as* individuals, and not according to the traditional sanctions of statecraft and national security. There may be still another choice, somewhere between uncontrolled nationalism and the apparent anarchy of completely individual decisions, but this choice would seem to require for its effectiveness a moral unity among the peoples of the world which is still far in the future.

A New Spirit in Orientalism

A brief notice in the New York *Times Book Review* for June 30 gives evidence of a new type of oriental scholarship—an approach to the art and literature of India which avoids the Western habit of "explaining" and labelling, seeking rather the inner meaning of these forms of expression. The book under review is *Myths and Symbols in Indian Art and Civilization,* by Heinrich Zimmer, a work based on a series of lectures delivered at Columbia University during 1942. The task of the student of Indian myth and symbol is, according to Dr. Zimmer—

> to understand the abstract conceptions of India's philosophical doctrines as a kind of intellectual commentary on what stands crystallized and unfolded in the figures and patterns of symbolism and art, and, conversely, to read the symbols as the pictorial script of India's ultimately changeless wisdom.

Maya—the Pairs of Opposites

This scholar, the reviewer says, examines the subtle images of Hindu myths with the care of a devotee, avoiding even over-simplified restatement in a foreign idiom. His generalizations, therefore, seem to capture the profound philosophical meaning of Eastern thought. Following is his account of Maya, or Illusion:

> The secret of Maya is the identity of opposites. Maya is a simultaneous-and-successive manifestation of energies that are at variance

with each other, processes contradicting *and* annihilating each other: creation *and* destruction, evolution *and* dissolution, the dream-idyll of the inward vision of the god *and* the desolate nought, the terror of the void, the dread infinite. Maya is the whole cycle of the year, generating everything *and* taking it away. This "and," uniting incompatibles, expresses the fundamental character of the Highest Being who is the Lord and Wielder of Maya, whose energy is Maya. Opposites are fundamentally of the one essence, two aspects of the one Vishnu.

The Eastern Genius

The art-forms of India are the bearers of veiled mysteries. Unlike the wholly "rational" art of classical Greece, Hindu sculpture resists simple explanation. As the reviewer suggests, the myths and art of India "constantly hint at depths beyond our reach. Relentlessly and beyond all reason they insist upon the identity of opposites." Here is recognized the profound difference between the esthetics of form and that of the spirit. The Greek forefathers of the modern West were lacking in the pure spirituality of the first great sub-race of the Aryan root. Their culture, undeniably great, found its highest expression in the glorification of form, in the abstraction of sensuous beauty. But ancient Indian artists were animated by a larger vision. In his monograph on *Indic Studies in America,* W. Norman Brown writes:

> India's art has had a unique history of theme and technique, and has never been excelled for imaginative power. The prevailing feature of that art is that it is religious and therefore symbolic. If we look at the free-standing images made in the time of the Buddhist emperor Asoka, third century B.C., and the pillars which he erected to bear his pious and compassionate inscriptions, we find that the artists could, and did, carve such animals as the lion, elephant, bull, and horse with qualities of naturalism, modeling and movement that make them agreeable to the most refined Greek taste. But the human figure is generally treated unnaturalistically, that is, intellectually, for the interest in using the human figure was not to reproduce it with anatomic exactitude but to use it for visual expression of some abstraction or of some superhuman being with which a human body could never be identical. The sculptured stone was not even remotely considered to be a photograph; it was a symbol, and many other things besides the human body could serve as a symbol, such as a wheel or a lotus. Sculpture was not meant to be a reminder of a human being or of an apotheosis of man, but of something abstract, spiritual, in its reality beyond apprehension by the senses, an ocular reference to universal knowledge that might somehow become comprehensible to humanity.

At last, in writers like Zimmer and Brown, oriental research assumes a fitting manner of almost reverential appreciation. Such investigators will not repeat Max Müller's charge that Hindu myths were the "lispings" of an infant humanity! There is, finally an end to nineteenth-century conceit and arrogance, and a beginning of the respect for ancient wisdom which H. P. Blavatsky predicted would be born before this century has run its course.

Alcoholism in America

Post-war drinking has produced a spurt in the statistics of alcoholism, renewing the interest of psychiatrists in this neurotic symptom of modern life. *Time* (June 3) quotes figures from a recent technical study by Dr. Robert V. Seliger (Johns Hopkins) and his co-worker, Victoria Cranford, a psychotherapist, who report that there are 600,000 chronic alcoholics in U. S. institutions and many unnumbered others outside. "Heavy drinkers" total about 2,000,000, and "social drinkers" some 38,000,000. According to Dr. Seliger, "moderate" drinking is impossible for persons with alcoholic tendencies; their only hope is total abstinence. He warns:

> We are entering on an era which will probably be more chaotic, disruptive and emotionally disturbing than we have ever known. . . . The alcoholic in contemporary America is partly a product of our culture and its inherited and present strains and tensions; in addition to treating the alcoholic individual, we must help reorient our culture and social ways of thinking and living to a more decent, vital and spiritually productive level.

A Growing Health Problem

This is a physician's language for the same urgent appeal that was made to Americans more than 50 years ago by H. P. Blavatsky. "Psychism," she wrote in 1891, "with all its allurements and all its dangers, is necessarily developing among you, and you must beware lest the Psychic outruns the Manasic and Spiritual development." Alcoholism is a gross form of psychism run riot, controlling and eventually destroying its victims. Today, it is America's "fourth largest health problem," which means that enough victims of drink have come to the attention of the doctors of the nation to place it in this rank among nationally menacing diseases. A note in *Time* for July 1, titled "Reconversion," is of more than humorous significance: "In Washington, a group of 62 WACs and WAVES joined Alcoholics Anonymous."

Self-Help for Drinkers

That this benevolent association of reformed drinkers has been medically sound in developing its methods of "treatment" around a core of moral appeal is shown by Dr. Seliger's four requirements for recovery. They are: (1) a genuine desire to be helped; (2) average intelligence; (3) some emotional maturity (a "brake power"); (4) an undamaged brain. Reinterpreted, this means that the pathological drinker must be able to arouse and sustain his will in order to stop drinking. Alcoholics Anonymous gives former drinkers the moral support of a community of "wills" resolved upon total abstinence; hence, its phenomenal progress. The organization has a record of more than 24,000 recoveries—success in 75 per cent of all cases; which, as *Time* observes, "is a lot more impressive than any dry-law triumph the W.C.T.U. ever dared to claim."

Fusion of Races

The Metropolitan Life Insurance Company's *Statistical Bulletin* for May notes the increase of intermarriage among national groups in America, commenting:

> The breaking down of racial barriers through the intermarriage of persons of diverse national and cultural heritage is an excellent example of American democracy at work. The full import of this development can hardly be lost on a world which has suffered so much from racial and national rivalries and conflicts.

In New York State (exclusive of New York City), for example, two-thirds of all foreign-born brides married grooms of native birth; 20 years ago, the proportion of those so marrying was only two-fifths. In the same period, foreign-born men marrying native brides increased from about one half to three fourths. Further evidence of the break-down of national barriers is the frequency of marriages between foreign-born couples of different national origins. In only 13 years, there has been a marked trend away from the practice of the foreign-born to marry only within their own national group. The decrease in this cultural restriction has been some 25 per cent since 1928. The *Bulletin* also points out that "the blending of national stocks has continued at least through the first generation of native-born."

Land of the New Race

These trends, attributed by the *Bulletin* writer to the mingling of various national groups in social and economic life, are part of the larger pattern of cultural assimilation described by William

Q. Judge in his article, "On the Future: A Few Reflections." There he speaks of the flow of humanity to the Americas from every corner of the earth—"as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun." "Now," he says, "in both continents, nearly every race is mixed and still mixing." And, in the words of *The Secret Doctrine*:

> Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis,* not only mentally, but also physically. . . . Thus the Americans have become in only three centuries a "primary race," *pro tem.,* before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics (II, 444-45).

New American Type

Carleton S. Coon, Harvard anthropologist, is of the view that "a distinctive racial type is emerging in America." (*American Magazine,* June.) He writes:

> We have enough authentic information at hand to know that during the relatively brief 300 years of our history great changes have taken place in the appearance of Americans. We are not, as the German philosopher, Oswald Spengler, once asserted, growing to look like Indians. But we are growing to look like one another.

America was settled, Prof. Coon maintains, by eight distinct white races, as well as by Negroes. These whites looked very different at the time of their arrival—

> But now, after a few generations in America, these physical differences are fading. In America today we have before our eyes the rapid action of race-building forces. There is a convergence of all white stocks toward one central type of American. A "Typical" American is finally emerging. . . .
>
> This American type, toward which most of us, regardless of origin, seem to be converging, may be described in terms of an average. He or she will be tall by any standards, taller than anyone in Europe today. He or she will have long legs, big hands and feet, fairly heavy bones, wide shoulders, narrowish hips, a flattish chest, and a large, long, and rather high head. . . . The hair color of this typical American will be medium to dark brown, and the eye color will be blue with brown flecks.

No present race, says Prof. Coon, answers closely to this description of the typical American of the future, but 1,400 years ago, the people living around the North Sea—who invaded England in the fifth century—and their relatives in northwest Germany, and the later viking sea raiders, "were very similar to the American type. All lived in a period of restlessness and rich diet. They were very similar to the American type of today."

Negroes in Transition

Negroes, as well as whites, show convergence to the common American type. Prof. Coons reports that "they have undergone considerable physical changes in their 250 years on this continent and now fall well within the white American range in stature, weight, and many other dimensions. Aside from pigmentation, they are the same as other Americans in many features." According to Gunnar Myrdal's definitive study of Negroes, *An American Dilemma,* expert opinion suggests that about 70 per cent of all Negroes have some white blood. Embree (in *Brown America*) claims that thousands of light-colored Negroes "pass" into white society every year, giving this as an explanation for the slow rate of population growth of the Negroes. Myrdal expects increasing miscegenation, but adds, "The effects of passing on the American *white* population can never become important because those who pass usually have more Caucasoid genes than Negroid, and because the numbers who pass are insignificant compared to the huge American white population."

Causes of Change

Prof. Coon suggests as causes of racial unification in America the several influences of migration, geography, uniform diet, and stimulating climate. In passing, he mentions H. L. Shapiro's study of Japanese migration to Hawaii, explaining that people who settle in a new land "are physically huskier than their kinsfolk who stay behind." He fails to note, however, that this research, reported in the volume, *Migration and Environment,* offers no particular evidence that these Japanese immigrants were physically different from their neighbors in Japan, at the time of their departure. The simple fact is that within a single generation, these Japanese families have grown like the Hawaiians in several important respects, and their children show additional changes in the same direction. (See Lookout, Theosophy xxviii, 93-94.)

A Race Archetype?

Doubtless the factor of Karmic destiny represented by the desire and the will to migrate is a fundamental common denominator in the shaping of a new racial type, but also to be considered are the subtler psychic influences exerted by the Astral Light, in which the future race-type must exist as an image, much as the astral form of the unborn child exists as an ideal form for the guidance of foetal development. The mechanics of this process of organic growth, with reference to the absorption of environmental influences, are described at length in *Isis Unveiled* (I, 385-400), and the more gradual modification of the human species by a similar occult process seems unmistakably evident in the racial unification now proceeding on the American continent. Prof. Coons writes:

> I have just been looking at the measurements made by Harvard anthropologists of a group of immigrant Russians and of the American-born children. It is clear, from the measurements, that the offspring were much closer to the American norm. They were, for example, at least 2 inches taller than their foreign-born parents and had higher and longer heads. . . .
>
> Franz Boas . . . found that broad-headed Americans became less broad-headed the longer their descendants lived in America. Similarly, extremely long-headed immigrants from southern Italy tended to become broader-headed as their offspring lived here.

The Moral Future

Without question, the physical and many of the psychic mutations that herald the advent of the new sub-race are appearing according to the time-table of cyclic law; but what of the moral transition? On the subject of the appearance of the new race, H. P. Blavatsky offered categorical statements of evolutionary law. The moral phenomena of the coming cycle, however, are discussed in terms of warnings, anticipations of psychism, and stirring encouragements which place major responsibility on the shoulders of theosophical students. The physical future lies already formed in the unfolding pattern of the cycle. The moral future will be determined by the stability, the vision and the will of men who accept the egoic responsibilities of the time.

The Meaning of Destruction

The August 31st number of the *New Yorker,* a magazine of intellectual sophistication, is an unprecedented issue. As the Editors announce, the magazine—

> devotes its entire editorial space to an article on the almost complete obliteration of a city by one atomic bomb, and what happened to the people of that city. It does so in the conviction that few of us have yet comprehended the all but incredible destructive power of this weapon, and that everyone might well take time to consider the terrible implications of its use.

Many think they "know" the general horrors of the atomic bomb attack on Hiroshima, but the *New Yorker* article, by its careful and specific treatment, is calculated to etch eternally on the mind the human meaning of the event. The story (which will probably be widely reprinted and broadcast) principally concerns half a dozen people among those who survived a man-made holocaust that killed one hundred thousand of their neighbors:

> They still wonder why they lived when so many others died. Each of them counts many small items of chance or volition—a step taken in time, a decision to go indoors, catching one streetcar instead of the next—that spared him. And now each knows that in the act of survival he lived a dozen lives and saw more death than he ever thought he would see. At the time none of them knew anything.

Unrealizable Phenomenon

It is probable that the human being who fully comprehends the effect of the atomic bomb does not live on the earth today. Those who saw the explosion, from a safe distance or in a newsreel picture, had various reactions, but to connect the aerial display with the death and destruction at its earthly root, required an effort of the imagination far beyond the ordinary. The symmetry of the bomb's "flower," the long minutes of the atomic cloud's swift ascent seven miles high into the air, the terrible vitality of its motions and contortions—a vitality that could only be called the "life" of death—all these impressed the spectator with a realization that here was a phenomenon he *could not realize,* a complete abstraction such as the finite mind cannot grasp.

On the other hand, those who experienced the disaster, but were fortunate enough not to experience it completely, lived in a state of such personal intensity that the actual impact of the bomb reached their consciousness only in terms of the horror immediately surrounding them. Thus intellectual acquaintance with the facts of atomic energy must be united with emotional and mental experience of the human suffering entailed, before any real appreciation of the Fact can begin. The *New Yorker* account attempts to evoke this

synthesis. Assembling a faithful mosaic of the human factors involved, John Hersey (author of *A Bell For Adano*) has chronicled a segment of history that should, like the classic dramas of old, arouse something of pity, sympathy and humanity in the beholder. No one can read the account without realizing that *the people described are ourselves.*

Pattern of Irresponsibility

Perhaps it is possible to participate in a governmental program and be confident that, even though we do not understand the process, the results will accrue to the general welfare. But when the results do *not* contribute to the general welfare and misgivings have been verified by disaster, it is much too late to correct the plan. Furthermore, the discovery is irrelevant, because a new plan —equally mysterious to the ordinary citizen—is already being substituted.

Are we to consider that popular irresponsibility is not important, when it is the formula by which we have permitted and committed a succession of injustices, climaxing with the atomic bomb? When it is the pattern of our blindness, of our unthinking cruelty to our fellowman?

"These Are Human Beings"

The *New Yorker* may help readers to distinguish, and then destroy, this fatal pattern. There is no moralizing, but simply the bare recital, in matter-of-fact detail, of how a few common people took up a new life, every feature of which increased their bewilderment and dismay until human understanding could no longer sustain the mounting sense of the incredible, and the mind returned with relief to the pressing problem of sheer survival.

There is no danger that the victims of man's first "human" experiment with atomic bomb will ever cease to be impressed by the power of that weapon. But what of ourselves? Nothing and nobody can excuse the rest of us from trying to comprehend the magnitude of our power to destroy, and from measuring our responsibility for the use of that power. The story of Hiroshima is a beginning. Mr. Tanimoto, while moving "slimy living bodies" out of the water and onto a slope away from the tide, "had to keep consciously repeating to himself, 'These are human beings'." This is the mantram that needs to ring and reverberate in the mind: it will dislodge the pattern of inhumanity. No lesser revolution will suffice.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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